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AND FREE RELIGIOUS FELLOWSHIP

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SCIENCE AND SALVATION

LAST week the President of the British Association for the Advancement of Science, Prof. A. V. Hill, spoke to his fellow scientists and a large radio audience about the scientist and moral judgments. In this he was speaking about the salvation of mankind in the scientific age. His affirmation—and it was a moving one—was that the scientist as scientist was not responsible for the use made of science; that belonged to "the moral judgments of the whole community of men".

But it is supremely necessary to ask whether the scientist has not a deeper responsibility than this. Prof. Hill, in his reference to contemporary moral judgments, was speaking of a spiritual revolution as profound as any that has occurred in man's material mode of living. Salvation, the salvation of the individual spirit from the nature and consequences of evil, is no longer related in results and judgment to "another world," it has to take place in "this world". How can mankind be saved from the evil consequences of his nature? The President of the British Association, as most of his contemporaries do, looked for the consequences in circumstances likely to take place in human history.

Few of his contemporaries will disagree with this, but it is necessary to realise what is involved. In the past the moral judgments of mankind, in one form or another, were linked in results to a life to be experienced outside history. This was merely another way of saying that they were made with God Almighty in view. All that has changed. God Almighty has little enough to do now with moral judgments. These are related to perceived consequences and not to any approval or disapproval of a Divine Being. Is the use of the atom bomb evil? It is evil because a few million people will be slaughtered and there may be dire consequences to civilisation. Shall millions of lives be saved by preventive medicine? They shall be saved because it is better to have live men than dead ones. Shall the barrier of sound be pierced? It shall be pierced because the innate curiosity and courage of mankind demand it, and not any purposive action related to a living God.

Many additions and qualifications can be added to this, but whatever difference they make they can make little difference to the fact that the whole spiritual world-view of mankind is rocking on its base; and that is just as much a fact as the atom bomb or any other scientific consequence in history.

God and the Community

What is the response of the scientist to this revolution? To tell the truth he is hardly aware of it, or rather it is so much a part of his subconscious thinking that his attention is rarely, if ever, focussed upon it. He can appeal to the moral judgments of mankind but at the same time feel entirely free about the source and meaning of those judgments. What if the slaughter of millions of people is regarded not as an evil but a good? Last year, for instance, it is credibly reported that over a million and a half people were executed in cold blood in China. They were executed in the name of good, whatever good prevails at the moment in China. Many millions of people have been slaughtered during the life-time of Prof. Hill, not merely in warfare (which is another problem), but coldly and deliberately in terms of some social good. The reaction of the average man is not one of stunned horror but that of a commentator last week in a reputable British weekly. "Need Mao have shot so many? Could he not have disarmed them?" ... "The figures are appallingly large, but certainly much smaller than the number of deaths that would have occurred if an American-Kuomintang army had tried to liberate China. I hold to my opinion that Mao is to be criticised only for killing enemies he might have disarmed."

Is there no God in heaven listening to such complacency? The writer, as sensitive a representative of moral judgments as Prof. Hill is likely to find in a "community"—would reply "No Sir!" And then he would write a little note, as he does in the journal, as part excuse of what has taken place. "You cannot carry out a revolution with rose-water."

Human Happiness

The official philosophy of a great part of mankind is now based upon the conviction that in the future, and the not far distant future, there is a state of human happiness to be achieved that can be described by a various selection of "isms". No restraints of any kind should be exercised that seem to prevent or retard this state of bliss. What is one life, or for that matter, millions of lives ("revolutions cannot be made with rose-water"), compared with this future historic life—for other people. If protest is made then almost a snarl is called forth, and attention directed to another evil, real or imagined, which is intended to justify or palliate the horror already accomplished.

The reply of the scientist in this dilemma is of vital consequence. It is not sufficient for him to say, "Over

to you". He speaks for an élite that is becoming more and more dominant in advanced civilisations, an élite which more and more is influencing the moral judgments of mankind. It may well be that it is a kind of spiritual treason to say to mankind, "Be good" and leave it at that. Such advice may be on the spiritual level of the exhortation written in the autograph books of Victorian school-girls. "Be good, sweet maid, and let who will be clever."

Why be good? For what purpose? What is goodness? These are the questions which lie at the heart of the modern situation. To assume that the answers are self-evident, and as soon as they are evident can be acted upon, is to fly in the face of much that is happening in the world.

In a word, is the world exactly the same place without God as it is with God? And has science, or have scientists, nothing whatever to say about that? On the whole, an embarrassing silence is to be expected.

RELIGIOUS MODERNISM IN BRITAIN

(1) THE DAWN OF LIBERAL THOUGHT

By W. J. McEldowney

THE earlier part of the eighteenth century witnessed an extraordinary latitude of thought within the Church of England. The natural result of such a situation was what was known as the "Feathers' Petition," presented by 197 clergy to Parliament in 1772, which prayed for the relief of the clergy of the Establishment from the requirement to subscribe to any doctrinal formulary other than Scripture itself. The rejection of the petition by the House of Commons drove Lindsey and a few others out of the Church, but brought the rest of the clergy to heel. The reaction to the French Revolution successfully drove underground what liberal thought might still exist, and put back the theological clock over half a century.

During the early years of the nineteenth century the atmosphere was distinctly hostile to a scholarly and unprejudiced treatment of any contentious religious problems, although a few translations were made from moderate German theologians. The very fact of having a knowledge of German however became a ground for suspicion. Nothing, indeed, could have shown the low estate of religious thought more clearly than the fact that some Cambridge scholars condemned the High Church leader, Dr. Pusey, as a rationalist. Although, however, Oxford tended to be even more conservative than Cambridge, an important exception occurred among the scholars of Oriel College, who, under the leadership of Dr. Copplestone, the broad-minded Head, adopted a more liberal attitude than any other body of Anglican theologians. One of them, Richard Whately, later Archbishop of Dublin, insisted on the non-technical quality of Biblical language, and on the importance of interpreting any passage with reference to the context and surrounding circumstances. He went, indeed, so far as to say that he was *prima facie* well inclined to the heretic, for his heresy at least showed that he had exercised his mind upon the subject-matter of the heresy.

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Another member of this school was Dr. Hampden, who in his Brampton Lectures, "*The Scholastic Philosophy considered in Relation to Christian Theology*" (1832), set out to show how historical dogmas, built upon the logical terminology of the ancient and mediaeval churches, owed little to scriptural authority, and met few of the needs of the human soul. "Dogmas of theology," he said, "as such are human authorities. The intellect of man has insinuated its own conclusions into the body of the revelation in the course of its transmission, and modified the expressions by which it is conveyed." This work was not only one of the earliest examples within the Establishment of that emphasis on the significance of Christian religious experience, of which so much was being made by contemporary German theologians, but it struck at the roots of that regard for Church and Sacraments that was the chief mark of the rising High Church Party. As little in his subsequent literary activities corresponded to such an outlook, it has been surmised that either Hampden did not realise the true implications of the Lectures, or else that the real brain behind them was that of Blanco White, a Spanish ex-Romanist, who, coming to Oxford, became a focus at once of sound learning and progressive liberalism.

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Hampden, having added to his offences the advocacy of the admission of nonconformists to the University, his appointment by Lord Melbourne as Regius Professor of Divinity (1836) was the signal for a fierce attack on him by both the Tractarians and the official Church leaders. One of his most vigorous defenders was Dr. Thomas Arnold who, after a brilliant headmastership at Rugby, had been appointed Regius Professor of History. Under the influence of Niebuhr, the German Church historian, he insisted that there was in the Bible a human instrument—language—which should be ascertained and fixed by the usual rules of philology, whilst the historical element, according to Arnold, should be judged and tested by means of the established criteria for historical writing. The result was, amidst occasional inaccuracy in detail, the substantiation of the general accuracy of Scripture.

Such, no doubt, was Arnold's honest opinion, but the exigencies of clerical subscription allowed little latitude to those whose investigations led to interpretations contrary to what had been held hitherto. "I do not believe," he once wrote, "the damnatory clauses in the Athanasian Creed, under any qualification of them, except such as substitute for them propositions of a wholly different character." He added, however, that as he believed neither that the clauses in question were essential parts of the Athanasian Creed, nor that they had been retained after the Reformers had had the propriety of expunging them brought distinctly to their minds, he would not hesitate to subscribe to them again. This was far too naive; and Dr. Martineau pointed out that in such a case he pronounced "a most solemn anathema of which he did not believe a word."

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F. D. Maurice with his gracious Platonism and his insistence that God's justice was essentially what we ourselves would consider justice, might seem, in contrast to the vast majority of his colleagues, liberal-minded; but when we remember that later he condemned the very moderate critical implications of Dr. Colenso's researches we are not inclined to rate his liberalism very highly. Probably the greatest influence, within the Church of England, making for a more liberal attitude was that of F. W. Robertson, of Brighton, who made no ostensible attack on doctrine, but sought to see and point out the permanent spirit behind the great doctrines of Christendom, and to admire what was really admirable, wherever it might be found, as, for example, in the Unitarian, Dr. Channing.

Probably as important influences on the liberalising of doctrine as any, were those of two laymen, the Scotsman, Thomas Erskine, of Linlathen, who worked by means of a very extensive correspondence, and Samuel Taylor Coleridge, whose fertile brain was for ever spawning new ideas that found lodgment and continued to propagate themselves in very different directions. Although it was not until the publication of *Essays and Reviews*[1] in 1861, that bitter opposition to modern trends of thought called forth a definite alignment of parties, the existence of the new movement was recognised as early as 1853 in *The Edinburgh Review* as constituting a third party in the church, "which is called Moderate or Catholic or Broad Church by its friends, Latitudinarian or Indifferent by its enemies."

[1] *A well-known collective work of "advanced" theological opinions.—Ed.*

Our first syllabus in a new series will be printed on Oct. 4. Form your group and inform us.

THE HUMANITY OF JESUS

Views from a Unitarian Congregation in Australia

THE Sydney Congregation, Australia, formed a group to discuss the syllabus printed last winter in the Inquirer. The report from the group was necessarily delayed. It is so excellent, however, that we think our readers would like to read a part of it. The publication of this part is, alas! very much delayed through pressure on our own space.

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Ques. *Do you find in the New Testament the life of a real personality?*

There was some discussion about the authenticity of the records of the life of Jesus in the New Testament, but this led to the conclusion that they do give us a real picture of the man Jesus, and possess a true-to-life quality which is itself a mark of authenticity. Some members were doubtful about the Fourth Gospel because of its later composition.

The group then pieced together the facts of the life of Jesus, as distinct from his teachings, and discussed some of the particular actions which appealed to individual members of the group. The refusal of Jesus to become a political leader, his anger at the scene in the temple, his realistic concern for this world, his complete integrity culminating in the deliberate choice of death and his frequent use of Hebrew scripture: these were examined in some detail and the group concluded that it could answer the question affirmatively, taking "real" to mean genuine.

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Ques. *Is the statement true that "Jesus Christ was the greatest man who ever lived"?*

A certain amount of attention had already been given to the question of Jesus' greatness but on coming to this second question the group unanimously balked at the superlative in the quotation. Again our consciousness of the great religious figures of the East (our North) was noticeable and brought home to us the fact that, our knowledge being limited, it would be impossible for us to judge the truth of falsity of the statement.

It was felt that, as individuals, we may or may not recognise Jesus as the greatest man we know of—in fact most of us do—but we would hestitate to make this claim if we were among those whose knowledge is primarily of some other great figure. We recognise Jesus as a really great figure on the sort of evidence examined in discussion of the previous question and as a group we would answer the present question by saying: "We do not know whether the statement is true or false. We ourselves consider that Jesus was (or is), as a matter of historical fact, one of the greatest men who ever lived."

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Ques. *Does the humanity of Jesus help you in your daily living?*

This question produced our most interesting discussion so far perhaps because it forced us to think of what we actually do and experience rather than of the views we hold. Once again the group looked on the term "humanity" with suspicion or perhaps apprehension and decided to discuss the question in terms of the influence of the life of Jesus as distinct from the ethic or teachings. If the term means "humanness" as opposed to "divineness" an individual answer is worth recording. One member after stating that the life of Jesus is for her the evidence that the ethic he gave is not an impossible standard, and that the two together are a source of inspiration and encouragement when she is conscious of failure, she pointed out that it is precisely because she thinks of Jesus as a fellow human being and not as God that he has this value for her.

The view farthest from this was that of another member, that the ethic of Jesus is a help and inspiration because it rings true, not because Jesus said it or showed it in his life. The presentation of this view led to some discussion of whether, in our society, it was possible to separate the teachings entirely from the man and it was generally agreed (the holder of the "ethical" view dissenting) that it was not possible. This led some members who initially felt that it was only the teachings which helped them, to recognise that the life or personality of the man Jesus also influences them in a less obvious way. All our differences were of degree and can perhaps best be indicated by reporting that, when a round-up of individual opinions was made for the scribe's benefit at the end of the discussion, a fourfold classification was necessary. Members were asked whether it was (a) the life, (b) the life and ethic, (c) the ethic and life, and/or (d) the ethic of Jesus which helped them in their daily living. Three members scorned these distinctions and held the first view quoted above, and another, choosing class (b) was close to them. The remaining four members felt that the ethic was primary and the life secondary for them and one of them held to the view already quoted, that the ethic alone helps him.

One point on which all were agreed was that Jesus is not a help in the sense that we refer to his life or teaching frequently in particular situations, but more as a general influence always with us in the background and called forward only in "big" moments. We were also reminded that we are helped by many other lives and the words of other great figures.

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Conclusion

We are all sorry that distance has prevented us from starting our discussions in time to present a report for inclusion in the general summary which will already have been published in England when this is written. However, we hope that our conclusions, coming from an area of the world that is surrounded by countries having religions other than Christianity, will be of interest to our friends "at home."

We have already begun the next stage of the programme and hope to make part or all of our findings available to the rest of the congregation as we proceed.

B. N. Findlow (Scribe).

A CREDIT TO COUNTRY UNITARIANISM

By R. D. Woodall

CHURCHES without ministers in urban areas sometimes think themselves hard done by, even if they are fortunate enough to have the services of lay preachers living comparatively near.

The plight of country chapels widely scattered is far worse. Yet some, like the ancient Bowden Hill Chapel, Crediton, Devon, manage to carry on under appalling difficulties.

Crediton was once an important centre for weaving and boot making; the town is now dependent largely on a sweet factory and its agricultural industries. Its importance as a market has declined with the growing centralisation of local trade in Exeter. The town is well stocked with places of worship—three Methodist, a Gospel Hall, and strong Roman Catholic and Anglican Churches. The age structure of its population is elderly. Yet in spite of every discouragement, Bowden Hill Chapel, whose congregation has worshipped in the same cob building since 1729, keeps going.

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The chapel, a schedule "Ancient Monument" is itself a constant worry. Forty-three feet long from entrance to pulpit and 57 feet wide, it is built of cob, stiff mud erected on a low base of stonework, an old time method of building in Devonshire; and has been described as one of the largest and best cob structures in the county, if not in the whole country. Far too large for the present congregation which is usually less than

10, the trustees have had a non-stop battle to prevent damp from getting into the cob. Between 1900 and 1939 the east wall had to be buttressed and a new floor put in to replace one ruined by damp rot. Since 1945 the building has been completely reslated with Delabole slate and the interior, which contains two galleries, has been redecorated at a cost which exceeded that spent in originally building the place.

Like many of our country chapels it has numerous interesting historical associations. Its ministers have included Micaijah Towgood, a founder of George's Meeting, Exeter, and of the second Exeter Academy (1735-1749), James Holt, founder of the Holt Educational Trust (1799-1804), John Johns (1821-1836), poet, first Liverpool Domestic Missioner and author of "Come Kingdom of our God, sweet reign of light and love," and Rev. C. E. Jewell, Urban District and County Councillor, Justice of the Peace and Liberal leader (1907-1945). When Rev. William Hazlitt, father of the famous essayist retired, he settled at Crediton and his family probably worshipped in the Chapel.

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A chapel however cannot live on historical associations. In the Western Union, perhaps because of the lack of a really effective District Association in times past, and also because of the lack of a will to survive, the chapels at Topsham, Gulliford, Colyton, Honiton, Stroud, Devonport, Marshfield, Bradford-on-Avon and Falmouth amongst others have closed within the past 150 years. Crediton however boasts some convinced Unitarians. Since the Rev. C. E. Jewell died in 1945, the chapel's survival has been due to the efforts of only a handful including Mr. Tom Metters, Chapel Secretary for over 30 years, and Mrs. Metters, the organist, whose father was for years Chapel Secretary; and Mr. A. Richardson, the violin maker, all of whose gifted family have attended the chapel. Apart from the occasions, when visiting preachers like Rev. Donald Fraser, of Exeter, Mr. Harry Shapley, of Exeter, the District Minister, Rev. G. Randall Jones, and myself have filled in gaps, Mr. Metters and Mr. Richardson have manned the pulpit. For them the Inquirer and its articles have provided much useful material. On Good Fridays, as they have done for over 30 years, the Exeter congregation have come over. Occasionally the Crediton congregation joins the Exeter congregation for an important anniversary. But the chapel has been kept open at considerable effort by the faithful few. Lit by electricity, the chapel was largely wired by the Secretary himself. He has visions of reviving the annual Congregational New Year supper and similar functions.

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Nearly 25 years ago in the Inquirer dated July 7, 1928, Ronald P. Jones suggested the foundation of a Historic Monuments Fund to assist congregations like this to keep their buildings in repair. That could still be done.

Although perhaps in the future the ministries of George's Chapel, Exeter, which is well endowed, and Bowden Hill Chapel, Crediton, which also has a small endowment, could be combined. It seems to me ridiculous that all the work that has been done in this little town should be wasted, as well it could be. In similar towns in the Western Union there are chapels with almost the same external difficulties to contend with which yet have quite a large following. I have in my possession a monthly periodical, published by West Country Unitarians 46 years ago. This shows that in those days there was a preachers' plan covering the whole area, making it possible for the services of ministers and laymen throughout the area to be properly used, and for the pulpits to be manned. Surely such a plan could be devised again and arrangements be made by the District Association for the regular provision of services and occasional other activities in these smaller churches where members are giving so much more in terms of service, and facing far more discouragement than their counterparts in some minister-served churches.

Little congregations like Crediton would also be greatly helped, if a retired minister or active or retired layman, prepared to undertake the ministerial oversight, could be induced to settle in what is after all rather a beautiful district. There, of course, the powers-that-be might help by purchasing a convenient house or assisting the local congregation to do so and providing this as the preacher's house. Other denominations assist the weaker churches by providing "retiring posts." Could we? Any soundly built house after all is as good an investment today, when inflation is rampant, as any money put into stock with a fixed income.

COMMENT

Plain Words

In the early and tentative days of "colonial nationalism," Rudyard Kipling spoke of a self-governing "colony" being "daughter in her mother's house, mistress in her own." The reaction of the Canadian Government to the proposed agenda for the coming London Economic Conference of Commonwealth Prime Ministers and Finance Ministers surely presages a revolution in Commonwealth relations, which hitherto have shown remarkable reticence in relation to the internal affairs of constituent ministers.

A few plain words from states of whose friendship and loyalty we can have no doubt, might well be of tremendous assistance in forcing us to get down to the basic problem of making both ends meet. A few plain words, even accompanied with some heat, spoken within the family, can often achieve miracles, once the passing tension has eased.

I was speaking the other day to an overseas visitor whose personal knowledge of Britain began in 1915, during the First World War. Visiting Britain again this year, he expressed amazement at the vast improvement in health, education and general economic welfare of all classes that had been achieved in the interval — it was almost equivalent to passing into a different society. All that is at stake in our efforts to achieve economic stability.

Calendar Reform, 1752

September 14 marks the 200th year of the reform of the Calendar, the whole history of which is an example of how religious bigotry has hampered the most innocent reforms. The method of calculating the year, during most of our era, made it 11 minutes 14 seconds too long, so that by the sixteenth century the calendar was several days out, with the result that in the course of centuries people would be celebrating Christmas in midsummer. Pope Gregory XIII decreed that the necessary correction should be made, and future errors prevented, by adjusting the leap years. The change was accepted at once by Catholic countries, but, with the exception of Scotland, it was over 100 years before Protestant countries made the reasonable changes called for by the Gregorian Calendar. In 1750 the British Parliament enacted that September 2, 1752, should be called September 14. It was not until our own time that Eastern Orthodox Churches began to recognise the change, some of them still refusing to do so. In Britain the change was very unpopular with the mass of the people, some believing that they had lost 11 days of their lives, others that they had been defrauded of 11 days' wages.

Insanity and Crime

The Straffen case has shown the unsatisfactory state of the legal position of insanity or unsoundness of mind in the case of offences under the criminal law. The present law dates from 1843, when it was laid down in McNaughten's case that to establish a defence on the ground of insanity it must be proved that the party accused was incapable of knowing the nature and quality of his action, or, if he did know it, that he did not know he was doing what was wrong. But 109 years is a long period in the study of insanity; and modern psychiatrists would urge that the position is not so simple as the McNaughten rules seem to imply, there being many gradations of affliction. Insanity is not a matter only of knowledge; it affects the will, and sometimes crimes are committed by people suffering from complete inability to control their actions. The difficulty of decision must always be great, for how could we prove that a person accused would have done the act even if a policeman were at his elbow? The subject, however, is one for experts,

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and the time seems to have come when it is just that in the interests both of these unfortunate people and of their potential victims that the law of criminal responsibility should be reviewed by jurists and psychiatrists in the light of modern experience.

Lund and Oxford

The third World Conference on Faith and Order which has been meeting at Lund has now concluded its sessions. The outstanding fact seems to be that, notwithstanding a general feeling of goodwill, nothing further has been done to solve the doctrine of the Church which is the real stumbling-block to effective union. The Bishop-designate of Durham, Professor Ramsay, indeed, suggested that perhaps the day for the promotion of Church unity by oecumenical conferences had passed, and he deplored the absence of solid theological discussions based on volumes published in preparation for the Conference, mainly through the Commission presided over by Dr. Newton Flew's Commission. Perhaps, however, the real remedy is not so much further study of a question of which the main facts must be well known to all concerned, but rather a more just estimate of the relative importance of spiritual values at stake. *Commentator.*

POINTS OF VIEW

By John Rowland

MORE than once, in these columns, I have stressed the contrast between the points of view of the scientist, the artist, and the man of religion. And now, once again, my recent reading has emphasised these differences. This time, however, even the scientist admits the power of spiritual truth. A book by a scientific writer which has just come my way is *Mind and Life*, by Sir Arthur Tansley (Allen and Unwin, 15s.). It is a very difficult book to classify, since it summarises a wide field of knowledge in a simple way, discussing the theories of psychoanalysis and the relationships between the individual and the individual family with the community. Sir Arthur's conclusion is this: "The practical task is to reassert spiritual truth in a form in which it can be assimilated by the mass of mankind, and that will be exceedingly difficult. The old symbolisms have largely or completely lost their value to a very large proportion of the more widely informed and materialistically minded people." Yet that a scientist sees this should be an encouraging sign of the times.

My two directly religious books are *God at Work*, by James Parkes (Putnam, 10s. 6d.) and *Reason and Anti-Reason In Our Time*, by Karl Jaspers (S.C.M. Press, 7s. 6d.). It does not mean that I have not found Dr. Parkes's volume of value, when I say that I think Karl Jaspers's of far greater importance. Dr. Parkes is orthodox, in that he accepts the traditional interpretation of the Biblical narratives; but at the same time he also accepts the recent development of our scientific age as being equally the work of God. He holds that the advance in knowledge that we have seen during the past two centuries or so—an advance which has revolutionised our civilisation—is a necessary part of God's plan for the world, and a part of revelation (if you like) which the sensible person cannot ignore or overlook.

Karl Jaspers (of whom I have previously written here) is, of course, a far more important thinker. His Christian version of the fashionable philosophy of Existentialism has been widely commented on, but this book (apparently made up of three lectures originally delivered in the University of Heidelberg) is in some respects more explicit than anything he has previously written. He makes the point that freedom for the reason of Man is the most important aspect of any philosophy. "When a man's life is no longer based on freedom," he says, "he soon ceases to know what freedom is." And whether totalitarianism be in the political or the religious field, this remains true. In consequence, those of us who believe in complete religious freedom may learn much from Jaspers's thoughtful pages.

At the beginning of this article, however, I cited the scientist, the artist and the man of religion as representative of varying points of view. I have dealt with the scientist and the man of religion. What of the artist? Well, this is where my fourth book comes in. It is *Down to the Lion*, by J. C. Trewin (Carroll and Nicholson, 15s.). Mr. Trewin is a distinguished dramatic critic, and this book is the second volume of a rambling autobiography which he began, three years ago

or thereabouts, with *Up from the Lizard*. It is marked by a fine feeling for the things of the stage; but at the same time it has a splendid tolerance, a friendly feeling for all men, which distinguishes the true man of freedom, in Dr. Jaspers's sense.

One of the most pressing needs of the present day is a sane synthesis of varying points of view, an acknowledgment, in the common phrase, that it "takes all types to make a world." And a reading of serious books (which does not mean dull books) may help many of us towards such a synthesis. My quartette of thoughtful writers—Sir Arthur Tansley, Dr. James Parkes, Karl Jaspers and Mr. J. C. Trewin—may seem an oddly-assorted group. But they all, whether they know it or not, preach a message of kindliness and tolerance, they all show that men have to "live and let live." And that message is, perhaps, the message most wanted by our fitful world today.

English Unitarians Doing Well

SIR,—I enjoyed Mr. Kielty's *Inquirer* reports of his visit to America earlier this year. It contained much to make us feel well of ourselves.

He mentions that during the last year five new churches were opened and two closed—an encouraging gain for us. However, it might be added that in the previous two years, 1949-1951, we closed five churches and opened one new one. He also mentions that during the last five years 49 ministers have come to us from other denominations; to that it might be added that during the same period we lost as many.

Our Laymen's League goal to increase our membership from 85,000 to 100,000 by 1957 ought to be achieved, especially in view of the general church situation here. Between 1926 and 1950 the population of the U.S.A. increased 28.6 per cent and during the same period church membership in the U.S.A. increased 59.8 per cent. It is time we Unitarians made as good a showing.

After spending five months in England last year, I was convinced that, all told, the English Unitarians have quite as much reason for thinking well of themselves as we have.—Yours,

Hingham, Mass., U.S.A. *Rowland Gray-Smith.*

Travelling to Russia

SIR,—I am glad to see from John R. Baker's letter in your issue of August 30 that Thomas Cook & Son confirm what I have already said, that our own currency restrictions make it impossible for anyone to visit the Soviet Union unless he is provided for by somebody in the Soviet Union while he is in that country.

It seems that Mr. Baker and I have reached the same conclusion.—Yours,

British Soviet Friendship Society. *Pat Sloan.*

(The extract from Dr. Baker's letter to which Mr. Sloan refers is as follows: "I was assured, both at the Continental Travel and at the Visa departments, that anyone may travel to Russia provided that (1) he gets some one in that country to pay for the last part of his journey and look after him while he is in the U.S.S.R., and (2) he gets a visa from the Soviet authorities before he sets out. The lady in the visa department told me that visas are in fact *never* granted, so far as she knows, except to people invited by official Soviet organisations."—Ed.).

Sabbath Observance

SIR,—The Secretary of the Lord's Day Observance Society says that no Christian has the right to judge another for non-observance of the Day: but I would point out that according to the *Epistle to Titus* (*i.*13) Christians have the duty of reproving evil. The Jewish Christians reproved the Gentile Christians (*Romans XIV*) for not observing the Sabbath day. If Paul had believed that Sabbath-observance was part of God's Law, would he, in effect, have told them to mind their own business?

Again, the question of the observance of the Jewish Law often arose among early Gentile converts, but the Council of Jerusalem held that only four items of the Jewish Law were binding on converts (*Acts XV*, 28, 29), and certainly Sabbath-observance is not one of them.

Finally, according to *Colossians II.* 16, Sabbath-observance is part of the Jewish Law, but according to that Epistle, and to the *Epistle to the Hebrews* (*X*: 1), the Law is but a shadow. Would the writers of the Epistles have said that if they had believed that Sabbath-observance is a permanent part of God's Law? I think not.—Yours,

Commentator.

"House Churches" and Organs

SIR,—Sympathetic though I am towards the suggestions regarding "House Churches," I cannot help feeling that the disposal of a church with a beautiful organ (or even a meagre one) in exchange for a house with only a piano or harmonium would, to organ lovers, be a tragedy.—Yours,

Swansea. *O. B. Deakin.*

An Appeal

SIR,—May I direct your readers' notice to the advertisement for Platt Chapel Restoration Fund? A depleted and small congregation early in June confidently set out to raise £750 for the complete restoration of this Georgian Chapel, but as the work proceeded it was discovered that the damage was far greater than the architect expected. Rot was found in one of the main principals of the roof; great patches of plaster needed renewing and the spread of the building was greater than imagined. At least a further £200 will be required.

At great sacrifice and with denominational help £600 had been raised but in spite of an excellent spirit a further £350 is beyond their capacity and they confidently appeal for your support.

Five of the Sunday School boys attending the Children's Home were awarded ten shillings for good behaviour and one can imagine the minister's surprise when he was told that they had decided to give it to the Fund. Such is the spirit at Platt.—Yours,

J. William Dyer, District Minister.

Chronology!

SIR,—Surely something has gone seriously wrong with Mr. Matson's chronology! He says that Priestley's home was set on fire on Bastille Day, 1751. Actually, of course, the Bastille was taken by the revolutionaries in 1789, and Bastille Day was instituted to commemorate this event.

Again, Mr. Matson says that Priestley lived "almost 200 years ago". He was born 219 years ago. Does one not live, then, till one is 20?—Yours,

Oxford. *John R. Baker.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7554 Editorial: EUS. 2912.

NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

THE Western Union Committee meets at Taunton on September 13, and one of the items on the agenda relates to the extensive repairs and renovations needed at Cheltenham. It is hoped that a practical scheme will be devised. At Taunton the Chapel roof has been repaired, and it is believed that no more trouble will arise from this source, at least for a very long time. The work has cost over £400, and various events are being arranged during the winter months to raise the money. Repairs to the fabric of George's Chapel, Exeter, are being undertaken; it is hoped that the work will be finished and the money found by Christmas. The Unitarians at Crewkerne are also aiming at repairs and renovations, and have raised nearly £14 by a gift day.

The next Area Conference for the congregations in South Devon will be at Exeter on September 25. It is expected that representatives from Moretonhampstead, Sidmouth, Tavistock and Plymouth will be present; and representatives of other congregations will be welcome.

The Bath congregation is holding a "Bring and Buy" in late October. Nearly 50 scholars, teachers and friends attended the Bridgwater Sunday School outing to Minehead. The

continued on page 300

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 14, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——.

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. A. F. COATES.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street ,11.30 and 7, Rev. H. J. MCLACHLAN.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. NICHOLSON.
BILLINGSHURST, Free Church, South Street, 11.15, at Horsham.
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. H. H. CHEETHAM.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Dr. D. C. ARTINGSTALL.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mrs. W. SCAIFE.
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, ——.
BOLTON, Unity Church, Deane Road, 10.30, Miss J. HAZELHURST, 6.30, Supply.
BOSTON (Linca.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES.
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES. 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Church, Emmanual Road, 11, Mr. L. BOYLE.
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month), 6.30, Rev. HELEN PHILLIPS.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG.
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Supply.
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month).

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS (also 11, First Sunday in the month).
DITCHLING, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. J. A. WILLIAMS.
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GUILDFORD, Ward Street Church, 11.15, Rev. NICOL CROSS.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STOBER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENHIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. WALTON.
HORSHAM, Worthing Road, 11, Dr. A. HALL; 6.30, Rev. J. M. HALL.
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS.
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS.
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
KIDDERMINSTER, New Meeting House, 11, Mr. J. BELL; 6.30, Mr. W. W. WENBURY.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vaganta Hall, Gernon Walk, 11, Miss M. GRIFFITHS.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHINSON.
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. HERMOD VAUGHAN.
LIVERPOOL, Bootle Free Church, 6.30, ——.
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORRISH.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND.
LIVERPOOL, Hope Street, 11, Mrs. C. L. MORRIS; 6.30, Mr. G. CRAIG.
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDEVELL PIERCE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. PEACOCK.
LONDON, Brixton, Effra Road, 11, Rev. F. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Gobbins Green, Hoop Lane, 11 and 6.30, Rev. John CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN KNOTT.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. I. G. GREEVE.
LONDON, Ilford High Road, 6.30, Mr. N. I. THOPE.
LONDON, Islington Unitarian Church, Upper Street, Penton Hall, 7, Rev. V. FOX.
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. F. HANKINSON.
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. DUNNILL.
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mrs. M. G. MITCHELL.
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. WALTER LEWIS, (also 6.30 First Sunday in the month).
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LYTHAM ST. ANNES (Anadell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE.

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, STUDENT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 11 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton, Unitarian, Cross Lane, 6.30, Mr. W. HAMMERTON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. MUNFORD.
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday.
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT.
NORTHAMPTON, Kettering Road Church, 6.30, Rev. W. H. THAME.
NORWICH, Octagon Chapel, Colegate, 11, Mr. P. T. LORD.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, Rev. H. A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. W. HILL WAREING.
OXFORD, Manchester College Chapel, Closed during August and September.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. T. E. NUTTALL.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 6.30, Dr. J. C. FLOWER.
ROCHDALE, Blackwater Street, Sunday School Anniversary, 10.30 and 6, Rev. W. WADDINGTON, 2.30, Rev. WILLIAM BEER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR.

SALE, Atkinson Road, 11, Rev. WILLIAM DYER.
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. E. E. STRACHAN.
SHEFFIELD (Attercliffe), 6.30, Supply.
SHEFFIELD, Pitwood Old Chapel 11, Rev. F. SOKELL.
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. ERIC KAY.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON.
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, ——.
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pembroke, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month).
SWINTON, Swinton Hall Road, 10.45 and 6.30, Mr. S. H. KNIGHT.

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KREKEL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON.
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Next service Sept. 21.
WEST BROMWICH, Lodge Road, 6.30, Mr. T. DOVEY.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, Harvest Festival, 3.15, Rev. W. T. WILKINS.

YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. ISBEL.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS, Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Goin Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. DONALD P. MAW.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWERS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JAMES A. CRAIG.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN.
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 160 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MADGWICK C. RAYNER.

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Marriages

FENTON — PETTS. On August 30, at the Brixton Unitarian Christian Church, by the Rev. E. G. Lee, Desmond Fenton to Pamela Petts.

SHONE — STREET. At the Unitarian Church, Glasgow, on Saturday, August 30, 1952, by the Rev. Alexander Reid, M.A., Kenneth John, youngest son of Mr. R. Harold Shone and the late Mrs. Shone of Hazeldene, Ennerdale Road, Wallasey, to Elizabeth Ann, second daughter of Mr. and Mrs. Kenneth M. Street, Innishail, Lenzie, Glasgow.

WISE — JONES. On September 6, at the Great Meeting House, Coventry, by the father of the bride, Derek Markham Wise to Eira Howarth Jones.

News Review—*Continued from page* 298.

Lewin's Mead and Oakfield Road congregations are arranging a joint trip to the Severn Wild Fowl Trust at Slimbridge. A recent Service at Cheltenham was built round a dramatic reading from " Murder in the Cathedral."

The Old Meeting, Sidmouth, has accepted from Miss Kilgour the gift of a framed photograph of herself, taken on her one hundredth birthday, and the photograph now hangs in the Leigh Browne Room. Cheltenham offers congratulations to one of the members, on attaining his ninety-first birthday. The Old Age Pensioners at Newton Abbot, who have had the use of the Unitarian Chapel as a rest centre for the past four years, have now acquired a large house in another part of the town, and are preparing it for occupation.

The Rev. G. Randall Jones has resumed his ministry at Bridport, after a critical illness from which he has made a remarkable recovery.

The majority of the Western congregations have selected the last Sunday in September for the Harvest Festival. Several of them were represented at the recent Conference of the I.A.R.F. at Oxford.

Bolton Unity Church : After a colourful ceremony in the Unity Church, Deane Road, Bolton, on Sunday, August 24, in which Miss Joyce Nuttall was crowned as the Church's fourth rose queen by Mrs. F. Briggs, the elect and retiring queens and their retinues went by car to the Townleys branch of the Bolton Borough Hospital.

They went through the various wards, visiting and talking to the old people there, and presenting many of them with the gay bunches of flowers which had been given by the congregation of the Unity Church and which had earlier decorated the inside of the church, as a background for the impressive crowning ceremony.

RIVINGTON CHAPEL
(Nr. Bolton, Lancs.)

RE-OPENING SERVICE AND CELEBRATION OF THE RESTORATION OF THE CHAPEL

Saturday, September 13, 1952, at 3 p.m.

Service conducted by
The Rev. W. Stephenson of Chorley

Preacher
The Rev. Eric Shirvell Price, M.A., of Liverpool

Tea will be provided in the Schoolroom at 4.30 p.m.

EVENING MEETING
at 5 o'clock

Chairman
Mr. R. M. Greenhalgh

Speakers
S. J. Kennett, Esq., B.Sc., Ph.D.
The Rev. F. Kenworthy, M.A., B.D.
Capt. J. W. Crompton

YOUR HELP IS SOLICITED FOR THE RESTORATION OF PLATT CHAPEL — MANCHESTER

£950 needed for essential repairs

£600 has been raised

Donations will be gratefully received by the Treasurer:
MR. A. FORRESTER
66 Braemar Road, Manchester 14

The crowning ceremony took the place of the usual evening service at 6 p.m. and long before the queens and their retinues entered, the church was crowded to its capacity, and chairs had to be placed along the aisles. The simple service which preceded the crowning ceremony was conducted by Mrs. E. Pickvance, a member of the rose queen committee, since the new minister, Rev. A. J. Long, is not due to arrive from London until October. The service included special singing by a choir of 20 Sunday-school children, trained by Mrs. F. Briggs, who was also responsible for the arrangement of the service and crowning ceremony.

London : Stamford Street : A large congregation gathered on Sunday evening, August 30, for the farewell service of Rev. Arthur J. Long. In his sermon he referred to his happy ministry extending over seven years. He had made many friends and would always remember with affection his first charge. At the close of the service Mr. H. Baily, chairman of the committee in recent years, spoke with regret of Mr. Long's departure, but wished him well in his new church at Bolton. Mr. H. J. Bush, Treasurer, voiced the appreciation of those privileged to work under Mr. Long's leadership. Mrs. A. A. Tayler thanked Mr. Long for all he had done to uphold the traditions of the Chapel and handed him a cheque representing a radiogram, as an expression of the good wishes of the members and friends.

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